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The Ohio Independent Baptist

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1-1957

January 1957 (Vol. 29, No. 3)

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#### Recommended Citation

"January 1957 (Vol. 29, No. 3)" (1957). *The Ohio Independent Baptist*. 11.  
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# THE OHIO INDEPENDENT BAPTIST

Volume XXIX

JANUARY 1957

Number 3



*And Ruth said, Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: Where thou diest, will I die, and there will I be buried: the LORD do so to me, and more also, if ought but death part thee and me.*

**Ruth 1:16-17**



## Editorial Comment

**THE NEW YEAR** There are some things to which we never become accustomed. No pastor ever stands unmoved at a death bed, and on the highway of life's experiences, many other things never become routine. When the New Year steps up to greet us at the end of each twelve months, there is ever a thrill as we attempt to glimpse the things set before us.

We are as Israel on the banks of the Jordan, we have reached an end, also a beginning. Back of us is a common way, before us is an untrodden path. "Ye have not passed this way heretofore." Joshua 3:4

We should *sanctify* ourselves, in line with the command of Joshua to the people. We should await *new commands*. The chapter is a series of commands, each suited to the need: Arise—go forward—sanctify yourselves—take up—pass over—come not near. Orders follow in quick succession for every step of the untrodden way. We can never rest upon the commands of yesterday, but must keep in living touch with our Lord. No labor can take the place of prayer.

As the people of Ohio Association now stand beyond the line dividing the old year from the new, may all stand with new dedication of life and purpose, listening to the voice of the Lord as he leads on to the place of service.

**RELIGIOUS EDUCATION** "Learn to do well"—Isaiah 1:17

About one fourth of the adult population of the United States is engaged as students, teachers, or serving with some educational institution, public or private.

The *object* of education is to "learn" and by so doing man is able to excel. Other creatures of God's creative hand are not able to learn. The bird builds her nest the same from year to year, the bee never changes the plan of construction for the honeycomb, and the spider ever spins his web the same. To man God said: "Study to shew thyself approved, a workman that needeth not to be ashamed, rightly dividing the Word of truth."

The *purpose* of education is to

"do" and education that does not result in action fails. A recluse or a mere bookworm is a satire on the true purpose of study.

The *distinction* of education is "well" for its use in proclaiming the unsearchable riches of Christ. Germany was a center for higher learning, but when directed away from the original distinctive, Germany fell and the people continue to pay the price.

The Word says, "Learn to do well."

**GOLD** In the monetary bracket, *gold* continues to be the most valued possession, and for it nations have gone to war, miners have died in arctic wastes, women have sold their virtue, and many have lost their souls.

*Gold* continues to be the only international currency and with it governments settle international balances. It is noted that when there is national conflict, the governments take the gold and give the paper money to the people. It is noted further that gold coins, no matter when they were minted, continue to have value while history is strewn with bales of worthless paper money, of governments that have come and gone. It might be worthy of note that it requires thirty-five American Dollars to purchase one twenty-dollar gold piece. This is a dramatic illustration that over a period of years the idea that "a dollar is a dollar" is not so, even though some may argue about it.

*Gold* in Scripture symbolizes the Glory Of God, that glory surviving the passing of centuries and while gold continues to retain its place in the monetary systems of the world, God uses it to illustrate the values of Heaven by pointing to it as material with which the streets are paved.

**ATHEISM** In the 1920's and 1930's the forces of atheism were doing battle with the organized church, and in the front line of battle was an organization known as the Four A's, or the American Association For The Advancement Of Atheism. Public meetings were held throughout the country and many of the church leaders engaged the speakers of

the Four A's in debate. Newspaper and magazine articles set forth the challenge of the atheists and articles of defence written by prominent churchmen.

The association has been liquidated and no literature of the former type floods the mails. It would be natural to conclude that great gains have been made and that organized opposition to the Bible and the church has been routed. *Such is not the case.* All of the teachings of the Four A's and associated groups have now been incorporated in the text books of modern colleges, and the message of atheism is being expounded from the pulpits of the large denominations. Organized atheism has given way to the organized church and the battle continues, but in a more attractive wrapping.

**DR. JONES SPEAKS OUT** Protestant Churches uniting as one have nothing to lose but their dividing walls, Dr. E. Stanley Jones told an audience in Finney Chapel, Oberlin College, recently.

During the past nine years Dr. Jones has traveled over 100,000 miles to carry his message of church unity to his waiting audiences. He will hold a "Church Union Conference" in Oberlin, September 3-10, 1957 under the sponsorship of the World Council of Churches. He says that by September 1957 the organization will have a million people ready to vote for church unity.

The speaker neglected to tell his audience that in addition to losing the "dividing walls," that many must lose faith in the authority of the Scriptures, including belief in such doctrines as the Bible account of creation, the virgin birth, the visible and pre-millennial coming of Christ, the doctrine of a literal Hell and other convictions which might be included in the "Faith Of Our Fathers." Of course, there might be nothing to lose but *dividing walls* among those who are found in the audiences of E. Stanley Jones.

**THE POPE** According to our understanding Pope Pius XII is now seventy-nine years of age, and even before his decease we find speculation as to



the nationality of his successor and the possibility of changing location of the vatican.

Following the death of a Pope the "College of Cardinals" assembles in Rome and sets about to elect his successor from their own number. When the selection has been made, a bundle of straw is placed in the fire and the white smoke therefrom at the chimney top is announcement that a Pope has been selected.

It is a well-known fact that for many years the Catholic Church has been looking towards the United States and at the close of World War II, when it looked as though the vatican might be bombed out, plans were said to be in the making for bringing the Holy See to these shores.

It is the thought of many persons that Cardinal Francis Spellman might be the electee, assuming that such appointment might be the means of opening wider the door. Others feel that the vatican might be moved to this country.

So far as the majority of American people are concerned, the selection of an American to the high office would not be considered a national honor. While some countries might feel honored to entertain the vatican, on the soil of the United States there is room for only one flag.

**SIGNS** King Solomon and George Washington lived nearly 3,000 years apart, yet both wore hand-loomed clothes, used animal fat for light, wood for fuel, and rode in horse-drawn vehicles. Washington died only about 160 years ago.

Neither of these national leaders ever dreamed of the scientific advancement to be accomplished during the present century, nor the depth to which sin would carry multitudes in this generation.

However, all of these things were foreknown by God who entered throughout the prophetic Word a picture of conditions of the end-time. Many of these previously described conditions were summarized in II Timothy, chapter 3.

**VACATION** Under present plans this editor—and Bessie—will be in Florida to begin a vacation, when this magazine is delivered to the subscribers. We plan to be in the south for two or three months.

We endeavored to arrange with several brethren to edit the magazine, but each pastor interviewed

found a way of escape. Hence, there is nothing to do but transfer the office to St. Petersburg. Without doubt we will operate under handicap, being so far removed from the source of news, and must depend upon the voluntary action of friends to keep us informed. We have edited the magazine in Florida several times, but not for such long period.

We also plan to handle the business of The Believer's Bible & Book Company. No stocks will be with us, but shipments will be made from the offices of producers and publishers.

We have a nice apartment leased for the period, a place where we have spent other vacations, located six city blocks from the center of St. Petersburg. During summer months with the magazine, the book company, the pulpit work, the responsibilities at Camp Patmos, and the time consumed in dodging guided missiles cast by those who disagree with some of our editorials, we have but little time for study. Hence, study will receive front-line attention, as we prepare for the summer's work.

*The Mail*

Mail addressed to 120 Park Avenue, Elyria, Ohio, will be forwarded to us daily. Urgent matters requiring immediate, personal attention, should be addressed: H. K. Finley, General Delivery, St. Petersburg, Florida.

**VISITATION**

It was the editor's privilege to preach recently in Calvary Baptist Church, Sandusky; Trinity Baptist Church, Lorain; Penfield Junction Baptist Church, Lorain; First Baptist Church, La Grange; Elyria Headquarters of Fellowship Of Baptists For Home Missions, and at Brookside Baptist Church, Cleveland, Ohio.

**ANNOUNCEMENT**

The February number of this magazine will carry the first in a series of articles under the subject: "Are Baptists Protestant or Catholic?" The series will be written by Dr. Kenneth H. Good, former pastor in Ohio Association, now with Madison Avenue Baptist Church, Paterson, New Jersey.

In our opinion this will be one of the most enlightening series of articles ever to be printed in this publication.

THE OHIO  
INDEPENDENT BAPTIST

Published Monthly by  
THE OHIO ASSOCIATION OF  
REGULAR BAPTIST CHURCHES

Publication Office  
110-118 E. Oak St., Butler, Ind.

H. K. FINLEY, Editor  
120 Park Avenue  
Elyria, Ohio

Circulation Manager  
MRS. CARL W. MARTIN  
316 Tenth Street  
Elyria, Ohio

**Subscription Rate:**  
Per single copy .....\$ .15  
Per year .....\$1.50

**Advertising Rate:**  
Per column inch .....\$ 1.50  
Per half page .....\$21.00  
Per full page .....\$40.00

Entered as second class matter at the Post Office at Butler, Indiana under the Act of March 3, 1879.

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# TRUE DISCIPLESHIP

REV. NILE FISHER, Pastor Emmanuel Baptist Church, Dayton 3, Ohio

This excellent message was delivered by Pastor Fisher at the annual meeting of Ohio Association, recently held in Memorial Baptist Church, Columbus, Ohio. (Editor)

*"And there went great multitudes with him: and he turned, and said unto them, If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple."*

*"So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."*  
Luke 14:25-27, 33

This is a severe text. Christ was one of the most gracious, most loving, most tender personalities that ever lived. Never a man spake as he spake. Never a man loved the souls of men as he loved them. Never a man manifested all the true graces of real manhood as he did. And yet we note that many of his teachings are of the severest order.

In all the Word of God there is no passage that falls upon my heart with greater power of devastation than this.

It is my conviction that one of the greatest needs of the hour is a renewed emphasis upon discipleship. In our soft, easy age we have become accustomed to accepting what is easy and popular and leaving undone the weightier matters of the law because they are severe and therefore not popular.

The importance of discipleship cannot be easily overemphasized. We are people of the Great Commission and when we pick up the Book to study the Commission we meet the call to discipleship there. Luke's account emphasizes the message we are to preach to the world, "Repentance and remission of sins." Mark emphasizes the response to the message, "He that believeth and is baptized . . ." John's account centers in the authority related to that commission, "As the Father hath sent me, so send I you." And Matthew emphasized the goal—the end of it all, "Go ye therefore, and teach all nations . . ." Most of us are aware that the word "teach" means to "disciple" or "make disciples."

We are to propagate a message.

We are to expect a response.

We are to go under the authority of Christ.

We are to make disciples.

It is not enough to just get people saved. That is important, but it is not the end of the matter. Those saved people are to be led into discipleship. And our text tells us how important that is. Three times over, with a note of extreme solemnity, we are warned that if certain conditions are not met, "Ye cannot be my disciples."

"Go ye and make disciples . . ."

"Ye CANNOT BE my disciples."

Oh, we are entering into a sacred and solemn truth.

## I

Lest there be a misunderstanding and people be led into error, the Lord prepared for this stage of His instruction; by setting forth THE FOUNDATION OF DISCIPLESHIP.

Every teaching must have a foundation upon which to rest. Discipleship must be built upon something. Verses 16-24 of our chapter give us that foundation. It is the parable of the great supper. It is a parable of the Grace of God. All discipleship must be built upon an experience of the grace of God. We do not go out on the streets, buttonhole a man and tell him, "Except you hate father and mother, and wife, and children, and brethren, and sisters, yea, and your own life also, you cannot be a disciple of Christ." We begin by telling him he is a sinner and needs to be saved. He needs to come into union with Christ before he begins following him. The grace of God must come before service. Verses 25-33 have to do with responsibility and works. Verses 16-24 have to do with Grace and God's provision

for the needy sinner through his grace.

Therefore, our first concern in this message is that of the sinner's need and God's provision through Grace. Noticing the parable of the great feast we see four things that stand out relative to the Grace of God. (1) *There is the sovereign will of God.* The man who made a great supper did so out of his own will. He planned it. He instigated it. (2) *The select servant of God* (v. 17). In Matthew's account there are many servants. They were commissioned to go out into the highways and byways and "bid" people come. This account in Luke names only one servant. He is to go out and "compel" the people to come. As this passage emphasizes the grace of God, it is concerned with that one servant who is the Holy Spirit. He, and he alone can compel sinners to come to Christ. That is his business, his commission. Our commission as the many servants is to *bid* them. But in the scheme of the Grace of God, when we go forth with the message, there is that servant who goes with us and will sovereignly *compel* some to come. (3) *There is also the sure Word of God* (v. 17). The word of the lord of the feast went forth, "Come; for all things are now ready." And (4) *there is the saving provision of God* (v. 17). This supper was no "pot luck" or "covered dish" affair. The guests were not to bring a thing. "Come; for all things are now ready." The work is done. The provision is made. Sinners can come with nothing in their hands and trust Jesus to save them.

This was spoken in the house, and then we read that Christ went out and a great multitude followed him. He turned unto them and



spoke concerning discipleship. He had spoken of the grace of God. There were those who followed, evidently either professing or pretending to be in the Kingdom—to have accepted the grace of God. So he turns to them and would say, in effect, “You come to me. You say you want the Kingdom. You can’t get in except by Grace. You profess to be in it and be acquainted with it. I will lay down a measuring stick. This will challenge and inspire you if you really have entered in. ‘If any man come to me and hate not . . . he cannot be my disciple.’”

## II

### He gives them THE TERMS OF DISCIPLESHIP.

There never has been a day when it was more necessary to lay down this same yardstick than today. It is time to test and try those who have flocked to our churches and say they are Christians.

The terms are threefold: (1) *If a man hate not* v. 26, (2) *Bear his cross* v. 27, (3) *Forsake all that he has* v. 33.

Looking at these, we are faced with the severity of the first one. “If a man hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.”

What does this mean? Are we exhorted to hate father and mother? And yet the Scriptures declare “Honour thy father and thy mother.”

Are husbands to hate their wives? But the Bible says, “Husbands love your wives.”

Are parents to hate their children? God says that “If any provide not for his own, and especially his own house, he hath denied the faith.”

Are we to despise our brethren? The Lord said, “Love thy brother.”

Are we to hate our own life? Paul said, writing by the Holy Spirit, “No man ever yet hateth his own flesh.”

Whatever it means, it must not contradict other Scripture. A malicious attitude is a Proof in the Word of God that one is not a possessor of eternal life (I John 4:7, 8, 20). Whatever it means, it surely cannot mean that. We are told that there is a peculiar idiom known to the Orient, that when a sharp contrast be expressed, severe language is employed to set

it forth. And that such language is used to demonstrate the decisiveness of the matter. This is illustrated in Romans 9:13 where it is speaking of God choosing Jacob in preference to the firstborn, Esau. “As it is written, Jacob have I loved, but Esau have I hated.” This certainly does not mean a malicious hatred as we know it, for that would be contrary to the very nature of God. God did not have a burning hatred for Esau, but rather the language is used to demonstrate that in God’s sovereign will Jacob was decisively his choice and not Esau. That in his birth human considerations did not, and could not enter into the matter. Jacob must be chosen to work out His plan.

The believer who is to follow Christ in discipleship faces all the



Nile Fisher

possibilities of human loyalties and considerations challenging loyalty to the sovereign will and purpose of God. And the language of severity is adopted to demonstrate the decisiveness with which you and I must tackle the problem. In determining God’s will, no human considerations must enter in. The matter of life and love on the human plane must not interfere with loyalty and love for Christ.

Hence, *loyalty to Christ must be above all human ties.*

It is to be noted that none of the baser things are here listed. These human ties are among the most beautiful. Nothing nobler nor finer can be brought into the picture from the human level. Yet it is these things that often challenge our loyalty to Jesus Christ. If a time should come when the *Call* of God, the *Will* of God, the *Word* of God should conflict with these relationships, we must walk over

our hearts and follow the Lord without question and compromise.

You say that you cannot understand that. It is a little late to raise that question. During the war I worked on the Pennsylvania Railroad. Day after day troop trains went by, some headed East and some West. The fellows were usually laughing and singing, but we all knew that much of it was a cover up for real feelings. They were headed for the European or South Pacific theaters to the possibility of being blown to bits. What were they doing? They were doing that which we find in the text. They were renouncing loyalty to father and mother, wife, children, brother or sister and the desires of their own life in loyalty to our great country.

Jesus Christ asks nothing more than that from us whose citizenship is in heaven. Many a man, woman or young person is kept from an active life in the will of God because of some loved one. Have we so committed our lives into His keeping that no human tie shall successfully challenge loyalty to him?

Furthermore, *loyalty to Christ must be above personal desires.*

“And whosoever doth not bear his cross, and come after me cannot be my disciple.”

What does it mean to bear the cross? There is a great deal of unintelligible nonsense surrounding this subject. I sat across the aisle from a lady in a black garb while travelling in a bus one time. She was sitting with a friend and during the course of their conversation she remarked, “Mrs. ——— has a heavy cross to bear with all of those children.” NONSENSE! Since when are children a cross? I have three boys, and they are a joy rather than a cross.

Some fellow with rheumatism hobbles around in pain and complains of the heavy cross he is bearing. Well, sir, I sympathize with you in your pain, but it is not a cross to bear, in the Bible sense of the term.

The cross was in the instrument of death. It was upon a cross where criminals died under Roman law. The text tells us that disciples are to bear their *own* cross. This means death to self. A more severe requirement is this than the one we have just discussed. If personal ambitions, personal desires, personal likes and dislikes, come into conflict with the will of Christ, they must die. We must



fall upon them and slay them and put them away forever.

Our trouble is too often like that of Tony Joe, the famous miss who was executed as an accomplice in crime some time ago in one of the Southern States. She was stripped of her beautiful evening gown, and clothed in old rough prison denim. Her long beautiful hair was cut short. Her feet were placed in canvass slippers that slapped against the floor in a hollow manner as she was led to the death chamber. She was courageous and almost flippant until the door was opened and she was ushered in to look upon the chair. The color drained from her face and she scarcely croaked, "I always knew God was running the whole show, but I thought I could steal just one act from him." As Christians we know that God is running the show, but how many are trying to steal one act from God. Every such ambition must die, if we are to be His disciples.

*Loyalty to Christ must be above all our possessions.*

"So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple" (v. 33).

Today one of the curses of our churches is the greed and grasp for money. Our people are often sacrificing their life before the Lord, their church usefulness and their home piety in the quest for this world's goods. There is no sacrifice too great for the possession of a few dollars, but in respect to our Christian service, we have become soft and easy going.

A man came to me one time and said, "Pastor, the Lord is blessing us. That business of mine is now His. Whatever He wants me to do with it is alright. If it must go, that will be fine. It is His and I am His and His will is my desire." That is the spirit of our text.

Do we know that kind of discipleship? Have we placed all our possessions at His disposal?

### III

We come now to two illustrations in the text that clinch the argument with AN ENCOURAGEMENT TO DISCIPLESHIP.

In verses 28-33 we find these illustrations. The first is that of a builder.

"For which of you, intending to build a tower, sitteth not down first, and counteth the cost, wheth-

er he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, Saying, This man began to build, and was not able to finish."

The second is that of a king going to make war.

"Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?"

In the call to discipleship, we are to understand that someone has counted the cost. It is a safe proposition because the builder has considered the cost and has given assurance that he is able to finish the building. The warring king has carefully laid his plans and will be able to finish the warfare. That builder and king is the Lord Jesus Christ. His work in the world is that of building (Matthew 16:18) and warring (Ephesians 6:10-17). The call to discipleship

is a call to enlist in the building and the warring business of our Lord.

What encouragement this is! Our Lord has counted the cost! His death on Calvary is the guarantee that his work is not a failing proposition! The gates of hell shall not prevail against his program! We may feel safe to enlist as his disciples!

There is a great deal said about our counting the cost. That is not the idea of the text. We are not to worry and fret and attempt to count the cost. It has been counted. Success is guaranteed. There is One who has forsaken all that he hath to insure its success. "So therefore whosoever he be of you that renounceth not all that he hath, he cannot be my disciple" (ARV).

We have, therefore, the foundation of Grace beneath the call to discipleship and the capstone of Grace to crown its efforts. *Let us give ourselves without fear and reserve to the great business of being His disciples!*

## MISSION DEDICATES BUILDING

### OPEN HOUSE HELD NEW YEAR'S DAY

The headquarters building of the FELLOWSHIP OF BAPTISTS FOR HOME MISSIONS, located at 1387 Grafton Road, Elyria, Ohio, has been completed and with appropriate ceremonies was dedicated on January 1, 1957.

#### *The Program*

The Rev. Robert J. Reynhout opened the program with prayer, after which Rev. Lynn Rogers and Rev. Robert Rogers contributed a much-appreciated vocal number.

Rev. H. K. Finley presented the dedicatory message under a text found in First Samuel 7:12, "Hitherto hath the Lord helped us." The speaker dealt briefly with the history of the mission paying high tribute to Rev. and Mrs. J. Irving Reese who have sponsored the work since its beginning in 1941. He pointed to the widespread work now in progress, engaging 125 missionaries in 19 states, embracing 60 locations with an average attendance of 3,000 each week.

Mr. Gordon Carlson, treasurer of the mission, read letters of greeting from a number of friends unable to be present. Rev. R. Kenneth Smelser of Medina, a member of the executive committee, read

the Scripture, Director Reese presented the keys to Rev. Earl V. Willetts, chairman of trustees, after which Mr. Willetts offered the dedicatory prayer, Rev. Ewing Walters, Field Director, dismissing the audience. The visitors were then conducted through the new building, as Mrs. Reese and Mrs. Walters served light refreshments.

#### *The Project*

The Fellowship Of Baptists For Home Missions operates closely with Ohio Association, also the General Association of Regular Baptist Churches, opening work in urban territory and establishing Regular Baptist Churches. Under present plans this magazine will carry a series of articles designed to inform the readers of work being done by this worthy organization.

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# BAPTIST

By DR. KENNETH H. GOOD  
Pastor, Madison Avenue Baptist Church, Paterson, New Jersey

It is not strange that the world misunderstands the name "Baptist," or even that Protestantism generally carries faulty concepts of the term; but it is tragic to discover that not infrequently members of Baptist churches are ignorant of the significance of the title by which they are denominated. Perhaps the reason for this condition is readily apparent as one studies recent church history, but in any event this ought not to excuse it or suffice as a reason for silence on the part of those who have some responsibility for instructing and caring for the saints.

It is more or less usual to find people assuming and stating that the distinguishing feature of Baptists is that they believe in immersion. Not long ago a well educated and highly respected preacher, active in missionary enterprise, and carrying on a commendable piece of Christian work, indicated in a letter to the writer that his conception of the situation was exactly that. Yet this man was, and is, a member of a Baptist church!

This idea, which is so prevalent today, is an outgrowth of thinking which might be called reactionary theology—or to be more exact—reactionary ecclesiology. No doubt one of the most lamentable features of recent church history was the invasion of theological liberalism into the established Protestant denominations. A generation ago it seemed almost as though the entire field had been captured by the modernists.

As a result, refugees from the withering blight of materialistic unbelief in the pulpit fled from all kinds of backgrounds to find refuge in some haven of Christian fellowship and Bible exposition without regard to differences of denominational polity or fine points of theology. Hungry souls needed to be fed, an emergency situation had arisen, and many interdenominational centers of church fellowship were set up to meet the need. In short, a new denomination evolved in America—*The Interdenominational Denomination*.

In some instances, as a result of these revolutionary changes which

called for renewed study of Scripture, many came to see the truth of believers' baptism which had heretofore been unknown to them. But in ignorance of history and of the background of the other, important, Biblical principles which had characterized Baptists since the beginning, they imagined that having accepted this ordinance, they had thereby become Baptists. All too often they remained simply immersed Interdenominationalists!

Probably one of the most striking features of identification of those who like to style themselves Baptists, but who are really Interdenominationalists at heart, is their peculiar emphasis with regard to the church. Their whole philosophy of ecclesiology is based upon the truth of the *mystical body* of Christ to the nearly total exclusion of the truth of the *local body*. In this they have bypassed the point of Divine emphasis, as anyone can readily check who uses his concordance carefully.

No doubt this viewpoint finds its origin in the conditions that grew out of the past generation. The continued insistence upon its perpetuation stems in large measure from the desire to preserve various Christian enterprises which began in those days and which took upon themselves the characteristics of their founders. With this there can be no quarrel, and true Baptists, having always insisted upon soul liberty, will provide neither let nor hindrance. The point of departure and the item of controversy come into the picture when immersed Interdenominationalists or Undenominationalists insist that they are Baptists and choose to castigate as "sectarian" and "unspiritual" any who con-

tend earnestly for the basic and Biblical principles which have characterized Baptists for centuries.

That there are areas for fellowship and even of cooperation among believers which transcend denominational lines, none would presume to question. But that the doctrine of "The Invisible Church" should be utilized by some in an attempt to discredit the position of Baptists with reference to local churches, is neither fair, Scriptural, nor warranted by the circumstances.

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## TRACTS

by

**DR. WILLIAM L. PETTINGILL**

**SALVATION, PLUMB AND PLAIN**

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fall upon them and slay them and put them away forever.

Our trouble is too often like that of Tony Joe, the famous miss who was executed as an accomplice in crime some time ago in one of the Southern States. She was stripped of her beautiful evening gown, and clothed in old rough prison denim. Her long beautiful hair was cut short. Her feet were placed in canvass slippers that slapped against the floor in a hollow manner as she was led to the death chamber. She was courageous and almost flippant until the door was opened and she was ushered in to look upon the chair. The color drained from her face and she scarcely croaked, "I always knew God was running the whole show, but I thought I could steal just one act from him." As Christians we know that God is running the show, but how many are trying to steal one act from God. Every such ambition must die, if we are to be His disciples.

*Loyalty to Christ must be above all our possessions.*

"So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple" (v. 33).

Today one of the curses of our churches is the greed and grasp for money. Our people are often sacrificing their life before the Lord, their church usefulness and their home piety in the quest for this world's goods. There is no sacrifice too great for the possession of a few dollars, but in respect to our Christian service, we have become soft and easy going.

A man came to me one time and said, "Pastor, the Lord is blessing us. That business of mine is now His. Whatever He wants me to do with it is alright. If it must go, that will be fine. It is His and I am His and His will is my desire." That is the spirit of our text.

Do we know that kind of discipleship? Have we placed all our possessions at His disposal?

### III

We come now to two illustrations in the text that clinch the argument with AN ENCOURAGEMENT TO DISCIPLESHIP.

In verses 28-33 we find these illustrations. The first is that of a builder.

"For which of you, intending to build a tower, sitteth not down first, and counteth the cost, wheth-

er he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, Saying, This man began to build, and was not able to finish."

The second is that of a king going to make war.

"Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?"

In the call to discipleship, we are to understand that someone has counted the cost. It is a safe proposition because the builder has considered the cost and has given assurance that he is able to finish the building. The warring king has carefully laid his plans and will be able to finish the warfare. That builder and king is the Lord Jesus Christ. His work in the world is that of building (Matthew 16:18) and warring (Ephesians 6:10-17). The call to discipleship

is a call to enlist in the building and the warring business of our Lord.

What encouragement this is! Our Lord has counted the cost! His death on Calvary is the guarantee that his work is not a failing proposition! The gates of hell shall not prevail against his program! We may feel safe to enlist as his disciples!

There is a great deal said about our counting the cost. That is not the idea of the text. We are not to worry and fret and attempt to count the cost. It has been counted. Success is guaranteed. There is One who has forsaken all that he hath to insure its success. "So therefore whosoever he be of you that renounceth not all that he hath, he cannot be my disciple" (ARV).

We have, therefore, the foundation of Grace beneath the call to discipleship and the capstone of Grace to crown its efforts. *Let us give ourselves without fear and reserve to the great business of being His disciples!*

## MISSION DEDICATES BUILDING

### OPEN HOUSE HELD NEW YEAR'S DAY

The headquarters building of the FELLOWSHIP OF BAPTISTS FOR HOME MISSIONS, located at 1387 Grafton Road, Elyria, Ohio, has been completed and with appropriate ceremonies was dedicated on January 1, 1957.

#### *The Program*

The Rev. Robert J. Reynhout opened the program with prayer, after which Rev. Lynn Rogers and Rev. Robert Rogers contributed a much-appreciated vocal number.

Rev. H. K. Finley presented the dedicatory message under a text found in First Samuel 7:12, "Hitherto hath the Lord helped us." The speaker dealt briefly with the history of the mission paying high tribute to Rev. and Mrs. J. Irving Reese who have sponsored the work since its beginning in 1941. He pointed to the widespread work now in progress, engaging 125 missionaries in 19 states, embracing 60 locations with an average attendance of 3,000 each week.

Mr. Gordon Carlson, treasurer of the mission, read letters of greeting from a number of friends unable to be present. Rev. R. Kenneth Smelser of Medina, a member of the executive committee, read

the Scripture, Director Reese presented the keys to Rev. Earl V. Willetts, chairman of trustees, after which Mr. Willetts offered the dedicatory prayer, Rev. Ewing Walters, Field Director, dismissing the audience. The visitors were then conducted through the new building, as Mrs. Reese and Mrs. Walters served light refreshments.

#### *The Project*

The Fellowship Of Baptists For Home Missions operates closely with Ohio Association, also the General Association of Regular Baptist Churches, opening work in urban territory and establishing Regular Baptist Churches. Under present plans this magazine will carry a series of articles designed to inform the readers of work being done by this worthy organization.

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# BAPTIST

By DR. KENNETH H. GOOD

Pastor, Madison Avenue Baptist Church, Paterson, New Jersey



It is not strange that the world misunderstands the name "Baptist," or

even that Protestantism generally carries faulty concepts of the term; but it is tragic to discover that not infrequently members of Baptist churches are ignorant of the significance of the title by which they are denominated. Perhaps the reason for this condition is readily apparent as one studies recent church history, but in any event this ought not to excuse it or suffice as a reason for silence on the part of those who have some responsibility for instructing and caring for the saints.

It is more or less usual to find people assuming and stating that the distinguishing feature of Baptists is that they believe in immersion. Not long ago a well educated and highly respected preacher, active in missionary enterprise, and carrying on a commendable piece of Christian work, indicated in a letter to the writer that his conception of the situation was exactly that. Yet this man was, and is, a member of a Baptist church!

This idea, which is so prevalent today, is an outgrowth of thinking which might be called reactionary theology—or to be more exact—reactionary ecclesiology. No doubt one of the most lamentable features of recent church history was the invasion of theological liberalism into the established Protestant denominations. A generation ago it seemed almost as though the entire field had been captured by the modernists.

As a result, refugees from the withering blight of materialistic unbelief in the pulpit fled from all kinds of backgrounds to find refuge in some haven of Christian fellowship and Bible exposition without regard to differences of denominational polity or fine points of theology. Hungry souls needed to be fed, an emergency situation had arisen, and many interdenominational centers of church fellowship were set up to meet the need. In short, a new denomination evolved in America—*The Interdenominational Denomination*.

In some instances, as a result of these revolutionary changes which

called for renewed study of Scripture, many came to see the truth of believers' baptism which had heretofore been unknown to them. But in ignorance of history and of the background of the other, important, Biblical principles which had characterized Baptists since the beginning, they imagined that having accepted this ordinance, they had thereby become Baptists. All too often they remained simply immersed Interdenominationalists!

Probably one of the most striking features of identification of those who like to style themselves Baptists, but who are really Interdenominationalists at heart, is their peculiar emphasis with regard to the church. Their whole philosophy of ecclesiology is based upon the truth of the *mystical body* of Christ to the nearly total exclusion of the truth of the *local body*. In this they have bypassed the point of Divine emphasis, as anyone can readily check who uses his concordance carefully.

No doubt this viewpoint finds its origin in the conditions that grew out of the past generation. The continued insistence upon its perpetuation stems in large measure from the desire to preserve various Christian enterprises which began in those days and which took upon themselves the characteristics of their founders. With this there can be no quarrel, and true Baptists, having always insisted upon soul liberty, will provide neither let nor hindrance. The point of departure and the item of controversy come into the picture when immersed Interdenominationalists or Undenominationalists insist that they are Baptists and choose to castigate as "sectarian" and "unspiritual" any who con-

tend earnestly for the basic and Biblical principles which have characterized Baptists for centuries.

That there are areas for fellowship and even of cooperation among believers which transcend denominational lines, none would presume to question. But that the doctrine of "The Invisible Church" should be utilized by some in an attempt to discredit the position of Baptists with reference to local churches, is neither fair, Scriptural, nor warranted by the circumstances.

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# A NEW DOOR OPENS

Rev. J. Sidlow Baxter

*"For a great door and effectual is opened unto me, and there are many adversaries." I Cor. xvi. 9.*

There are open doors in every life, doors to high achievement and wide usefulness and spiritual discovery. Many of us, in moods which we allow too often, look upon our circumstances in life as barriers to attainment; but in our moments of truer perception we discern that the imagined prison bars are in reality open doors of opportunity. Our circumstances only look like barriers because the inward eye by which we recognize spiritual values is diseased.

But there are never open doors without opposition. "A great door and effectual is opened unto me, and there are many adversaries." There is an opportunity in every difficulty and a difficulty in every opportunity. That is why so many blessings are missed, so many heights left unscaled, so many fine chapters of service left unwritten. Some of the finest foreign missionaries are those who never went! They heard the call, they felt the urge, they were keen to go, they saw the open door and would have gone through; but there were adversaries, obstacles, discouragements; there was hesitation; the



J. Sidlow Baxter

vision faded; and the grand vocation was never fulfilled.

Just here we are thinking specially about *the open door of this new year*. The last day of the old year is shut against us. However much we may wish to wrench it ajar again, we cannot. But the door

of the new year, by the grace of God, now swings open. As we cannot go back to relive the old year, let us not pine amid useless regrets, but turn our eyes to the great new doors of opportunity which the new year sets before us.

There are many who go blindly into the new year without a thought that it is a God-given door of opportunity. The "god of this world" blinds their minds. Let us not be like them. May we see the new year to be what it really is—a "great door" opened to us!

First and foremost it is a door to *richer fellowship with God*. Fellowship with God has no attraction for the unbeliever. But God has awakened a new nature in us who are Christ's, and that new nature has both the hunger and the capacity for spiritual joys. The purest joy this side of heaven is fellowship with God. At the break of the new year our heavenly Father calls each of us to a closer fellowship with Himself.

But the new year is also an open door to *greater usefulness for Christ*. When at length we cross the river and ascend yonder shining approach to the heavenly city, will some of us give wistful looks backward, wishing that we might have used our opportunities more faithfully to bring others to that fair place where the King reigns in His beauty? The pleasures and pursuits and concerns on which we spend so much time *now* may seem strangely small *then*. We ought always to view things as we shall view them *then*. How loyal and willing and active we ought to be, despite all discouragements in the matter of daily bearing our witness for the Saviour!

HELLO!

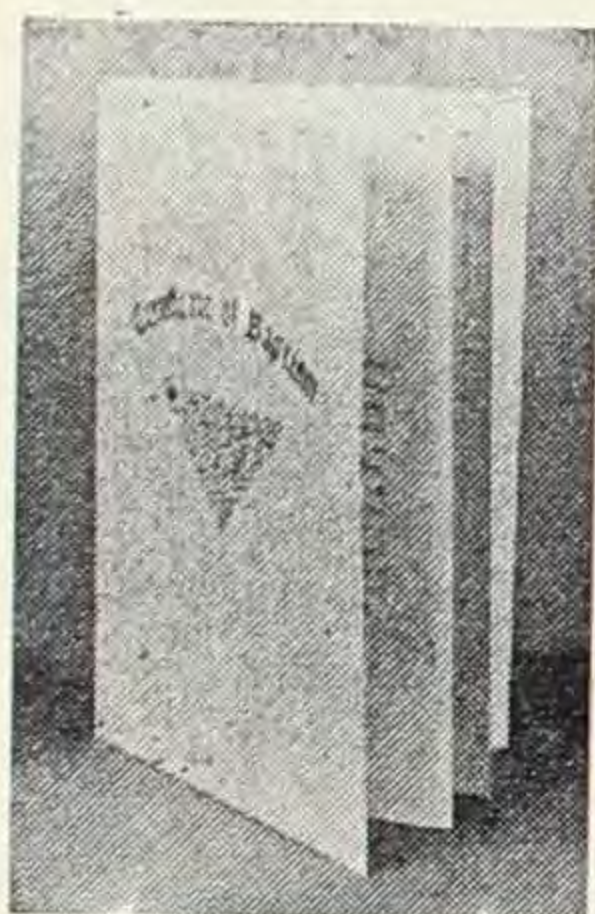
Daniel Joseph was introduced around the family circle in the home of Rev. & Mrs. William Fusco, on December 9, 1956. The little fellow weighed in at 7 pounds, 12 ounces. His address is Via Gelso, Traversa Amendola, Palazzo, Cavallo, Villetta, Salerno, Italia. (A missionary with an address such as this should receive some mail from his friends.)

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## WINGS OF THE MORNING

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"You are not going to take up flying." My heart sank as Mother delivered her ultimatum. As

an Amelia Earhart fan I wanted to take the Shop Course in High School and study Aviation, but instead I had to take the Commercial Course. What horrible things are typewriters and Short-hand pads when one has the heart set on wings.

The longing for wings is as old as mankind. David cried, "Oh that I had wings like a dove! (Ps. 55:6). "Our souls were made to mount up on wings, and they can never be satisfied with anything short of flying" (The Christian's Secret of a Happy Life, Hannah W. Smith, page 238).

We get our wings by attending the "Morning School of Prayer" better known as the Morning Watch. No morning prayer means mourning prayer at night. It has taken me twenty years to learn this lesson. I failed again and again in keeping a consistent Morning Watch. I had times of wonderful spiritual experience however and I'd soar up on wings; only to come down with a crash because I tried to draw strength from past experiences.

### *The Morning Watch is a Time of Strengthening*

"Wait on the Lord; be of good courage, and he shall strengthen thine heart; wait, I say, on the Lord" (Ps. 27:14). Oh the depths of that word "wait" it means much much more than praying. God speaks from His Word through the Holy Spirit as we wait before Him. "That he would grant you, according to the riches of his glory to be strengthened with might by his Spirit in the inner man" (Eph. 3:16).

The Devil comes in the morning disguised as Mr. Sandman and tries to convince us how badly we need a few more minutes of sleep. But it isn't sand he tosses around. He binds us with cords of self and holds us captive all day. For this cause we faint because as our outward man sleeps our inward man is not renewed for today (II Cor. 4:16). He who keeps the Morning Watch causes Satan his first

defeat of the day and "Our soul is escaped as a bird out of the snare of the fowlers; the snare is broken, and we are escaped" (Ps. 124:7).

### *The Morning Watch is a Time of Instruction*

The Word of God must have a vital place in the Morning Watch. It is never God's will for us to enter a day without giving Him the opportunity to strengthen and instruct us through His Word. We need the study of the Word to pray effectively.

"The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary; he wakeneth mine ear to hear as the learned. The Lord God hath opened mine ear, and I was not rebellious, neither turned away back" (Ps. 50:4, 5). The tongue of the learned belongs to those who have their ear attune for God to speak in the morning.

The only text book for the School of Prayer is the Bible, "all scripture is given by inspiration of God, and is profitable for . . . instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. 3:1).

### *The Morning Watch is a Time of Accomplishment*

Life's problems look very different when we view them from above. Satan may surround us with an impassable wall but there is always a way out if we take to our wings. How we start the day proves what is most important to us. Our minds are rested in the morning and we are at our best. Let's give God our best.

"If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me" (Ps. 139:9, 10). The uttermost parts of the sea today is where God has sent our missionaries. If we take the "Wings of the Morning" (prayer) we can dwell there with them. Many a weary missionary has found new strength at the beginning of the day because of the wings of prayer of someone back home. Think of the many places for us to dwell during the Time of Accomplishment. The speed of these wings can make even the

mightiest Jet seem like a toy, as we go from one mission field to another. Do we even dare send them forth into such a troubled world without supporting them every morning on our wings of prayer?

Isaiah 40:31 belongs to those who keep the "Morning Watch." "They that wait upon the Lord shall renew their strength; they shall mount up on wings as eagles; they shall run, and not be weary; and they shall walk and not faint." If we take to our wings in the morning, then we can come back into the humdrum of everyday life to walk in newness of life and pray without ceasing.

Whether or not we get up to meet God in the morning is a personal matter; but remember Satan is called the "Son of the Morning" (Isa. 14:12). He is always up and about his business. His aim is to have us set our Morning Watch aside until a later time during the day and often he succeeds in having it crowded out altogether.

Oh what glorious things are wings! This old body may age and our physical ability to serve God may be halted but with these wings of prayer we can continue to go forth into the harvest fields of the world.

Jesus is the Bright and Morning Star (Rev. 22:16) and those who keep the Morning Watch will discover it is always morning in their hearts.

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# CEDARVILLE COLLEGE

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By DR. ARTHUR F. WILLIAMS, Dean of Students and Professor of Bible

## { DO OUR REGULAR BAPTIST CHURCHES NEED THEIR OWN LIBERAL ARTS COLLEGE? }

It is a recognized fact that we are living in an age of competition in which an education is a necessity. This is true, not only in the ministry and on the mission field, but in the secular world as well. More young people are pursuing education beyond the limits of high school today than ever before. The young people of our Regular Baptist Churches are not behind others in this regard. The question must be faced by God's stewards as to where we can send them without peril. In facing this problem there are several questions as we consider the various possibilities.

### *Are Our State Universities the Answer?*

Our young people can attend our State Universities, and many of them are now doing so, but do these institutions meet our needs? We think the answer is obvious. Every enlightened Christian knows that many of our tax-supported schools, in fact most of them if not all, are thoroughly infiltrated with modern infidelity and with the evils which follow in its train. It is incredible that our Regular Baptist Churches would endorse the policy of sending our youth to institutions in which an evolutionary and materialistic philosophy pervades the thinking of the class room and in which the Bible is classified with ancient mythology.

### *What About the Denominational Colleges?*

There are a number of denominational colleges within our country, some of which present attractive offers, especially to those who are students for the ministry. In such institutions students are oftentimes exposed to influences which are more perilous than those prevalent in our State Universities. Many of them are hotbeds of infidelity and completely committed to the ecumenical program, which embraces every shade of human opinion within its fellowship. Surely, such denominational schools as



Dr. A. F. Williams

would receive our youth as students are not the answer to our problem in meeting the need for higher education.

### *Do Interdenominational Colleges Meet Our Need?*

There are a few interdenominational colleges whose doors are open to our young people and in which hundreds of our Regular Baptist youth are enrolled today. For some of these we have a very high regard, and give thanks to God for their fidelity to the Bible as the Word of God and to Jesus Christ as the world's only Saviour. But they are not in a position to meet the peculiar needs of Regular Baptists. Such colleges have been established upon an interdenominational basis and cannot without

violation of their very constitution set forth in the class room certain doctrines as truth which distinguish us as Regular Baptists. It is to be regretted that so many men are today standing in Baptist pulpits with no knowledge whatever of Baptist history and with little more knowledge of Baptist polity. They have become thoroughly imbued with an interdenominational concept through the influences of their college training and associations. They see no particular need for the perpetuation of our distinctive Baptist testimony, either at home or abroad. It seems to us that a man needs to be more than just an evangelical to qualify for the leadership of our Regular Baptist Churches; he needs to be a Baptist by conviction, not merely by convenience, and to know why he holds tenaciously to those truths for which our Baptist forefathers suffered and died. Many of our Regular Baptist pastors have frankly admitted to a serious deficiency in their training received in some of our very best interdenominational school. They have been obliged to learn from sad experience what they should have been taught as a definite part of their formal preparation for the ministry. Not for one moment would we deprecate some of these fine schools, but it is our conviction that we need a liberal arts college in which our glorious Baptist history and our precious Baptist distinctives are ingrained into the very fibre of young lives, whether they are to go forth in full time Christian service, or to serve the Lord in secular professions.

### *Denominational Apostasy*

Regular Baptists hold strong convictions regarding the issue of separation from ecclesiastical apostasy. It is to be regretted that many of the instructors in our undenominational schools seem not to be very deeply exercised about their identification with churches and denominations which are tolerant of blatant infidelity. It is our con-

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J. T. Jeremiah, Pres.



viction that Regular Baptists need a college of liberal arts in which clean-cut separation from ecclesiastical apostasy and compromise is maintained as an essential part of Christian testimony. If we are to train leadership for our churches who possess spiritual discernment coupled with spiritual courage, we must have institutions of learning which are manned and administered by those who see where we are in time, and what we must do if we would be faithful to Christ in these last days of apostasy.

### *The Gift God Has Given at Cedarville*

At Cedarville, Ohio, God has given us a property valued at a quarter of a million dollars. We have a beautiful campus of 15 acres, with nine buildings which are in a good state of repair. Our Science Building is a splendid fire-proof structure which provides four well equipped science laboratories besides ample classroom facilities. Our Administration building is a substantial brick structure of three stories besides basement, which provides excellent facilities for administrative offices as well as for class rooms. A music building, a dining hall with a new modern kitchen, four dormitories, a fine gymnasium, and a beautiful library, a gift from the late Andrew Carnegie—these are our present material assets. And with such a spacious campus the possibilities for expansion are more than adequate for many years to come.

### *Glorious Possibilities*

To make the most of these facilities there is a need for additional faculty members. God has given to us some well trained men and women who are serving as our present faculty, but each year others should be added, until we are in a position to present what our students need as prerequisite for most fields of graduate study. The possibilities are here! We thank God for this opportunity which came to us so unexpectedly.

### *Our Imperative Need*

But if our Regular Baptist Churches are to have such a college of liberal arts as we need, every church is our great national fellowship must come to our aid financially. The need for such an institution has been fully demonstrated; the possibilities are within our grasp. If every church in

our blessed fellowship would be willing to adopt the simple financial plan which has already been presented to the pastors, only eternity will reveal what can be accomplished through these splendid facilities which God has given to us. Brethren, we covet your earnest prayers and your sacrificial gifts, that Cedarville College may be undergirded, and that it may serve our Bible-believing, Christ-honoring constituency in the training of our young men and women for places of leadership in business, in the professions, as well as in the ministry of God's Word.

### WELLINGTON

At the Christmas Program in the First Baptist Church, Wellington, in which many had a part, the audience was so great that a line of people extended around the auditorium, these standing throughout the service.

Dr. Howard G. Young, the pastor, called attention to the fact that in all probability the next Christmas service, and the "Watch Night" service would be held in the new house of worship, now in the process of being built.



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## SERMON STARTERS

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### PAUL'S THREE MEN

I Cor. 2:14; 3:1.

#### 1. THE NATURAL MAN. I Cor. 2:14.

- (1) He is not a converted man.—I Pet. 1:23.
- (2) He may be a religious man.—Jas. 1:26.
- (3) He may be an educated man.—Acts 22:3.
- (4) He is dead in sins—Eph. 2:1.
- (5) He has no spiritual life—Eph. 4:17, 18.
- (6) He has no spiritual discernment.—I Cor. 2:14.
- (7) He is without God and without hope.—Eph. 2:12.

#### 2. THE CARNAL MAN. I Cor. 3:1-4.

- (1) He may be a Christian—I Cor. 1:2 with 3:1.
- (2) He is like a child—I Cor. 3:1.
- (3) He never advances spiritually—I Cor. 3:2.
- (4) He follows the way of the flesh—I Cor. 1:3. Rom. 8:7.
- (5) He is conformed to the world—Rom. 12:2.
- (6) He causes division in the church—I Cor. 1:10-13; 3:4.
- (7) He produces the fruit of carnality—Heb. 5:11-14.

#### 3. THE SPIRITUAL MAN. I Cor. 2:9-16.

- (1) He is led by the spirit.—Rom. 8:14.
- (2) He is not of the world—John 17:16.
- (3) He is not understood by the world—I John 3:1.
- (4) He has the mind of Christ—Phil. 2:5.
- (5) He is seeking the things of God.—I Cor. 3:1, 2. Psa. 1:2.
- (6) He is able to overcome the world. I John 5:4, 5.
- (7) He is producing the fruit of the Spirit—Gal. 6:16-25.

Please mention *THE OHIO INDEPENDENT BAPTIST* when writing our Advertisers. It will be appreciated.



# CHATS WITH YOUNG PEOPLE

MRS. CLARENCE E. MASON, Philadelphia, Pennsylvania

**GENERAL THEME: "A BUCK PRIVATE IN CHRIST'S ARMY"**

This Article: "DRESS PARADE . . . OR CAMOUFLAGE"

Here is the fifth in a series of articles addressed to young people, written exclusively for this magazine in 1942 by Mrs. C. E. Mason, wife of Dr. Clarence E. Mason, then with the Philadelphia School of the Bible, now serving as Dean of the Philadelphia Bible Institute. (Editor)

Is there anything more thrilling to the eye than a whole regiment of service men on dress parade? The beautiful precision and the glamor of it all makes the dulllest heart flutter. The whole effect is so pleasing and satisfying. We all love to see it.

Somehow it all appears on the surface to be so simple and casual, but behind those perfectly pressed uniforms and shining buttons, lies hours of grooming and polishing.

This month we are going to chat on a subject that is very dear to the heart of every young person, and one which is natural to youth. I refer to the matter of dress. Of course, many boys never admit that clothes really interest them, but I've watched many an adolescent youth suddenly startle the family with a great desire for cleanliness and pressed clothes. The girls, though, openly admit that the subject is one of tremendous importance.

This month as a foundation for all that we plan to say, I would like to make perfectly clear one great basic truth, which stands out clearly. Just as the Scripture makes plain that it is "the love of money which is a root of every form of evil," *not the possession of money itself*. I would like to go on record as saying that it is the *love of clothes* which is sinful for the Christian, and not the possession or appreciation of good clothes. In other words, there is nothing wrong with enjoying attractive clothes, but there is surely sin in thinking constantly about clothes as though WHAT to wear constituted the basic problem and pleasure of life. Such love is a form of worldliness, and there is no doubt but that worldliness is sin.

There is a vital difference between dress parade and camouflage. In the armed forces the difference lies in the fact that dress

parade is designed to bring out the best points in each soldier, whereas, camouflage is resorted to for the purpose of covering up and deception. How often this is true of young people. Instead of dress parade, they use camouflage. The classic lines of a lovely face are marred and the beauty and freshness is taken away, leaving in its stead a hardness. The idea of so many is to appear sophisticated, rather than attractive, and in the effort to do so, the result is anything but pleasant to look upon.

## Extremes

Likewise with clothes, extremes are to be avoided. Some young Christians, caught in the swift current of the day, make the mistake of being over-stylish, bedangled and bespangled like Christmas trees, and not a few approach close

to vulgarity and over-exposure. Too often Christian girls look like cheap imitations of rich worldlings. On the other hand, some Christians make the mistake of thinking it is sin to dress in style. There is no biblical warrant for the idea that neglect and old-fashioned clothes are marks of spirituality. *Moderation* is the New Testament principle for the Christian's dress. Extremes in either direction are injurious to our testimony for Christ. The goal to be sought is to avoid making ourselves conspicuous, either by wearing ancient or ultra-fashionable clothes. Neatness and cleanliness, coupled with sweet naturalness constitute acceptable dress in any company of people whose opinions are worthy of being considered. I read in God's Word that "the daughter of the king is all glorious within and attired in the finest" of ancient needlework (Psalms 45:13). From this passage and many others, I gather that the Lord loves beauty and longs that His children shall look the very best. I am sure that He wants you young people to be lovely to look upon and to use every proper means to make yourselves attractive. Remember YOU are on dress parade before the world. Be sure you are spotlessly clean, your clothes in such perfect order that you could stand the scrutiny of a superior officer, and your posture so straight and upright that even the most critical could find no flaw. Don't camouflage the graces of the Lord by having sloppy clothes, uncleaned nails, greasy face, and unwashed hair. If you do this, no one will even guess that you are a son or daughter of the king.

## Watch Care

I often find that when young people are saved they get the idea that they should never think any more of how they look, but only think of the things of the Lord. And

**TOO LITTLE —  
but not too late! —**


As Christians we owe the Jewish people a tremendous debt. Through Jew's God's Holy Word was revealed, Our Saviour was born a Jew.

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so, the pendulum swings the other way, and very frequently in our churches and youth meetings, the saved and consecrated young people are the ones that are "run down at the heel." Consequently, those who do not know Christ feel that, if being a Christian makes one look like that, they would rather not be one.

Let me give you a concrete example of what I mean. Sometime ago in a public restaurant in Philadelphia, I seated myself at a table with another lady. I bowed my head, as is my custom, and gave thanks for the food. While I ate, I appraised the girl opposite me. First of all, if I may be very frank, she needed a good scrubbing from head to foot. Then, although her clothes were very good, they were unpressed and untidy. In addition, her hair which could have been pretty, was stringy and unkempt. It made me sick to see it. But to add to the whole picture, I think her teeth and nails were what finally caused me to lose my appetite. Shall I describe them to you, or can you visualize that mossy look on her teeth, and that tell-tale black line under her fingernails? But I haven't told you all. When we were both almost finished, she took out her bag, which was also a messy affair, and pulled out a Gospel tract, handing it to me. With a lovely, gracious manner she said: "I saw you bow in prayer and I am wondering if you really know Christ as your personal Saviour." Her approach was impeccable. I thanked her and told her that I did know Christ as my Saviour, and loved Him, too.

But I wonder, young people, if I had not already been a Christian, would I have been so disgusted with the camouflage of sloppiness that I would have rejected her witness and thought, "just another one of those dowdy Christians?"

Therefore, I appeal to you to think it through. Ask yourself, "Do I camouflage the beauty and glorious grace of the Lord, either by means of trying to look hard, sophisticated, and worldly, or by being careless and slovenly in my person and dress?" I think that our Saviour often inspects the ranks of Christian soldiers, and finds some below the mark instead of being prepared to satisfy the searching gaze of the Captain of the Lord's Host, prepared for the dress parade of life, which can either glorify Him or bring disrepute upon His precious name.



## THE BIBLE BOX

By REV. GLENN H. DAVIS

Columbus, Ohio

"BEHOLD, I MAKE ALL THINGS NEW."

(Rev. 21:5)

*The New Creation*, II Cor. 5:17; Gen. 1:28: "And God said... have dominion" clearly establishes Adam as the federal head of the old creation. It is of Adam of whom we read in Rom. 5:12, "Wherefore, as by one man sin entered the world, and death by sin: and so death passed upon all men, for that all have sinned." Therefore, the obvious conclusion of the word of God is that all men are constituted sinners in their federal head Adam. In II Cor 5:17 we have the antithesis of this truth. In Christ, the federal Head of the new creation, all who truly believe are constituted new creations for, "If any man be in Christ, he is a new creation: old things are passed away; behold, all things are become new." This means all that was charged against mankind in Adam has been done away with in Christ Jesus our Lord as the direct result of His finished redemptive work as made manifest in His death, burial and resurrec-

tion. Therefore, all that was yours and mine in Adam has been done away with in Christ Jesus our Lord, the federal Head of the new creation, in Whom all who truly believe are made new creations.

*The New Characteristic*, II Cor. 5:14a: The characteristic of the old creation and that of the new are antithetical. Paul develops this truth for us in Rom. 7:25: "So then with the flesh I serve the law of sin." However, in the same scripture, he reminds us that, "With the mind I myself serve the law of God." That's it! The old creation serves sin and self. The new creation serves God. Hence, the word of Paul by the Holy Spirit in II Cor. 5:14a, "The love of Christ constraineth us or hold us together" and thus determines the course, character and conduct of our lives.

*The New Conviction*, II Cor. 5:14b-15: The new conviction is the effect of which the new creation and the accompanying new characteristic are the cause. What is the new conviction? We turn to the inspired Paul for the answer, "Because we thus judge, that if one died for all, then were all dead." Certainly, this portion speaks with true Christian conviction. But not of the new conviction of which we now read, "And He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again." Beloved, as we enter the year of our Lord 1957 unto whom are you living, self or the Saviour? May our hearts know no peace nor our souls rest until, with Paul, we answer, "To me to live is Christ!"

### NEWS NOTE

One of the teachers in the school system of Elyria, read to the little folk of her class the Christmas Story. She then asked that some members of the class stand and tell what part of the story they liked best. One little fellow arose and said: "I like that part about them wise guys coming to see the baby."

## HOW YOU CAN BE BLEST

God has promised to bless those who bless Israel, (Gen. 12:1, 3). That promise has never been revoked. It is for you today. Claim it now by sharing with us in our ministry of soul-winning evangelism and material relief to Jews in Israel, Europe, Africa, India, Mexico and our own land.

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Dr. Jacob Gartenhaus

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# MINISTERING TO FLYING MARINES

CHAPLAIN DONALD A. WAITE

Marine Air Group 31, Marine Corps Air Station  
Miami, Florida

## VI. ANOTHER YEAR IS THROUGH

Christmas is now over and a new year is ahead for us all. Here are some of the things that have happened from September through December, 1956 at the Marine Corp Air Station.

### *Increasing Chapel Attendance*

It is not very encouraging to preach to many empty seats, though it is done in many places. Our chapel holds about 300. There had been, at the beginning, only about 65 or 70 coming to the services. Then Christmas came and on Christmas Sunday there were 129 at morning worship (I preached on "Jesus Christ—the Life"); there were 183 at our children's Christmas program, "The Three Gifts of Christmas" (a Moody program); and there were 165 at our Christmas Eve service. Let's hope the people continue to come, at least 100 or so of them, so that Christ might be made real to their lives. Some of the ways that have been used to build up attendance, in addition to sound, evangelistic, Bible-based messages, have been the use of visitors cards, post cards of welcome, and the mailing of bulletins to absentees.

### *Organizing the Sunday School.*

The senior chaplain gave me full charge of our Sunday School. The attendance has gone from about 50, when we came, to a total of 90 or 100 at present. We are now trying to get the names and other data from each of the children so that better organization of our classes might be made possible. We have 5 classes and 5 teachers at present, but are adding one teacher next week and another one in about a month. The gospel of Christ was clearly told out at the Christmas program service by our Sunday School. We are looking forward to an increasing ministry in the new year.

*Coming Plans.* Beginning the first Sunday in January, we began evening services in the chapel. I am in complete charge of these services, the other chaplain does not attend. The last time a Baptist chaplain had evening services, about 20 or 30 attended. I wonder if that

many or more will still be interested. Another future plan is that I will be the chaplain that goes this year to Panama for our air group maneuvers. Though I will miss my family during March and April, these two months of experience in the field will greatly improve my understanding of the work of the chaplain. As I begin each new task for the new year, I think of the words of Moses in Exodus 33:15: "If Thy presence

go not with me, carry us not up hence," and the words of Paul in Philippians 4:13, "I can do all things through Christ which strengtheneth me."

(The views expressed herein are personal and do not necessarily reflect those of the U. S. Navy.)



## "The Preacher's Wife"

There is one person in your church  
Who knows your preacher's life;  
She's wept and smiled and prayed with him,  
And that's your preacher's wife!

She knows your prophet's weakest point,  
And knows his greatest power;  
She's heard him speak in trumpet tone,  
In his great triumph hour;

She's heard him groaning in his soul,  
When bitter raged the strife,  
As, hand in his, she knelt with him—  
For she's the preacher's wife!

The crowd has seen him in his strength,  
When glistened his drawn sword  
As underneath God's banner folds  
He faced the devil's horde.

But she knows deep within her heart  
That scarce an hour before  
She helped him pray the glory down  
Behind a closed door.

You tell your tales of prophet's brave  
Who walked across the world  
And changed the course of history  
By burning words they hurled.

And I will tell how back of them  
Some women lived their lives,  
Who wept with them, and smiled with them—  
They were the preacher's wives!

—Selected



## ROBERT ROGERS ORDAINED

IMPRESSIVE SERVICE HELD IN BEREA CHURCH

At a service held in the Berea Baptist Church, Monday evening, December 17, 1956, Robert F. Rogers was set aside to the Gospel Ministry.

Rev. Earl V. Willetts, pastor of the church, introduced Pastor Lynn Rogers, brother of the candidate, who assumed charge of congregational music and presented a solo during the service. Deacon R. O. Bartel of the local church read the Scripture, Deacon Denver Stapelton offered prayer, preceding the ordination sermon by Rev. J. Irving Reese, General Director of the Fellowship of Baptists for Home Missions.

Rev. Kenneth Nelson offered the ordination prayer, Rev. Lynn Rogers extended the hand of fellowship, and Deacon Wallace W. Callaway presented Mr. Rogers with a much-appreciated Loose Leaf Bible.

Rev. H. K. Finley gave charge to the candidate and Rev. E. V. Willetts presented charge to the church, after which the service was dismissed by the newly ordained Rev. Robert F. Rogers.

### *The Council*

The ordination ceremonies were



*Robert Rogers*

carried out upon the recommendation of a council consisting of 33 messengers representing 17 Regular Baptist Churches, which convened on November 26th in the Berea Baptist Church. Rev. Edward Helmick served as moderator and Rev. Elliott as clerk of the council.

### *The New Work*

Mr. Rogers, a graduate of Bap-

tist Bible Seminary, opened a work on the west side of Lorain, Ohio, in April of 1956. Since the opening date the attendance has increased drastically, with about 85 in the Sunday School each week. A spacious building has been leased and the work gives every promise of being influential in that city. A Baptist Church has now been organized and the church will ask for recognition, opening the way for affiliation with Ohio Association, and Hebron Association.

The work in Lorain is being sponsored by the Fellowship of Baptists for Home Missions and is the fourth Regular Baptist Church to be established in that city, the others being East Side Baptist Church, Rev. Verne L. Dunham; Trinity Baptist Church, Rev. Elton C. Hukill, and Penfield Junction Baptist Church, Rev. Edward Spencer. The three churches named are active in their support of the new work which will be identified as The West Side Baptist Church.

Following God comes after forsaking self.

## PRAYER SUBS FOR PLANE WHEEL

EDITOR'S NOTE: The following article was clipped from a newspaper published in Enid, Oklahoma. The Rev. Floyd Davis was a former pastor at North Jackson, Ohio, and well known throughout Ohio Association.

An Enid Baptist minister and three of his flock landed at the Hutchinson, Kans., Municipal airport early Tuesday on little more than a wing, a prayer and the stub of a broken landing gear.

The four, Rev. Floyd Davis, pastor of the West Side Baptist church; James G. Brooks, and his father Glen, both of Enid; and Adolph Krejci, Waukomis, were taking off from a dirt field at Marysville, Kans., when their plane, piloted by James Brooks, hit a hole.

The impact bent the right landing gear outward on the Piper Tri-Pacer, rendering it useless for landing. Brooks got the light plane into the air and headed for Hutchinson, Kans., where, as he put it, "The Lord brought us in. No human could have done it."

Brooks, an employee at Central Airlines at Enid, landed the plane without damage on one landing gear, at about 1:30 a.m. at the Hutchison airport.

The group had been to Marysville Monday attending a quarterly meeting of the General association of Baptist churches.

Joe Nambo, CAA operator working in the tower at Hutchinson, telephoned landing instructions to the Wichita CAA which in turn radioed the information to the plane, since Brooks could not reach Hutchinson by radio.

Frank Winters, who did repair work on the plane, said, "I don't know how they did it without tearing up the plane. Someone must have been holding up that wing."

Brooks said the bent landing

gear slowed them down and they bucked a strong head wind all the way to Hutchinson.

### NEWS NOTE

The people of Ohio Association are always interested in the welfare of those who go out into other areas for service. We have a fine letter from Dr. S. Franklin Logsdon, formerly of Bethel Baptist Temple, Erie, Pennsylvania, now pastor of Immanuel Baptist Church, Holland, Michigan. Among other items of interest Mr. Logsdon reports that during a recent evangelistic campaign in the church, Hyman Appelman, evangelist, there were 365 decisions for Christ in ten nights, which is a mark of unusual blessing for any church.



# A NEW YEAR'S RESOLUTION

By MRS. RALPH T. NORDLUND, Fostoria, Ohio

From a church membership of 263, Mrs. Nordlund carries a list of 53 paid subscriptions to the magazine. We recall that during the pastorate of Mr. Nordlund in Charleston, West Virginia, Mrs. Nordlund sent in at one time a list of 100 subscriptions.

We deeply appreciate the continuing good work of this energetic friend, and the fine article which she sent in expressing her interest. (Editor)

**"RESOLVED: THAT THE OHIO INDEPENDENT BAPTIST SHOULD BE IN EVERY HOME AMONG CHURCHES OF OHIO ASSOCIATION."**

Looking thru the issues for 1956, we are impressed with the practical, up-to-the minute editorials by our genial editor, Dr. H. K. Finley. We find inspiring sermons, news items from the churches, special, "Chats With Pastors Wives" and "Chats With Young People" by Mrs. C. E. Mason appealed to many. Pictures of new churches being built, of new pastors coming into the state and those leaving us, of missionaries in various fields have been featured. Missionary news from the Fuscus in Italy, the Durhams in the Philippines, the Pfaffs of Japan, the Keislars of Huntington, W. Va. and the F.B.H.M. has created a greater interest in missions. Camp Patmos and Cedarville College are highlighted from time to time.

For just \$1.50 a year—12½ cts. per month—this splendid Christian magazine will come to your home. Beyond a shadow of doubt,

it is the best bargain offered in the magazine world today. How can we get the Regular Baptists of Ohio to believe it and raise our subscription list to what it should be? Perhaps some of these suggestions may challenge your church.

1. Several churches subscribe from the budget for every family or adult in the membership. That is an easy and efficient way. Even when this method is used the people need to be sold on "reading" the magazine. Many men think they have no time except for the newspaper and secular or trade magazines.

2. In Fostoria, the local church gives a free subscription for one year to each adult or married couple when they are welcomed into the church membership. Thus they are introduced to our Ohio Baptist family.

3. We find that setting aside a special month for a campaign each spring or fall helps to make the congregation *O.I.B. conscious*.

a. A subscription captain should be appointed and she may choose assistants. It is important that one person, only, be responsible for sending in the subscriptions to Mrs. Carl Martin, 316 Tenth St., Elyria, Ohio.

4. *Here are a few hints to the captain and her assistants:*

a. People could send in their own renewal in the brown envelopes they receive warning that the expiration date is near, but most people do not do it without a little prodding.

b. Seek to line up your church officers and leaders. (Our Sunday School Superintendent became enthusiastic after he had subscribed this year.

c. An up-to-date card index file or alphabetical note book of all subscribers should be kept.

d. Non-members who attend your church and parents of S. S. children are prospective subscribers.

5. *Every method of good publicity should be employed.*

a. Present an original playlet featuring the magazine at your Women's Missionary Meeting or Church Fellowship Dinner.

b. Set a goal high enough to present a real challenge, but possible to attain.

c. Have promotion done thru the church bulletin, from the pulpit, and minute speakers each Sunday during the special campaign.

d. Put up a chart in a conspicuous place showing the progress made each week toward the goal.

(1) *We have used:*

(a) a cardboard thermometer

(b) a clock (each minute showing a subscription as the hands move forward).

(c) This year we used a stairway displaying a colored step for each five subscriptions. A cut-out of a man ascending the stairway was fastened with scotch tape so he could be moved upward toward the goal.

Use every means possible to make 1957 a banner year for the O.I.B!

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**NOTE:** The following churches have contributed at least \$2.00 for each member on the roll.

Amherst	Faith Baptist .....	\$ 222.00
Bedford	Bible Baptist .....	378.00
Bellefontaine	Calvary Baptist .....	845.50
Berea	Berea Baptist .....	1,098.00
Brunswick	Beebetown Baptist .....	105.91
Bowling Green	First Baptist .....	480.50
Cleveland	Bethlehem Baptist .....	704.51
Cleveland	Brookside Baptist .....	584.90
Cleveland	Calvary Baptist .....	1,245.00
Columbus	Central Baptist .....	616.10
Columbus	Clintonville Baptist .....	1,562.60
Columbus	Memorial Baptist .....	1,139.70
Coshocton	Christian Baptist .....	200.00
Elyria	First Baptist .....	1,740.90
Fayette	Ambrose Baptist .....	244.48
Fostoria	Fostoria Baptist .....	849.01
Galion	First Baptist .....	638.00
Gallipolis	First Baptist .....	1,745.00
Kipton	Camden Baptist .....	327.65
La Grange	First Baptist .....	335.00
Lima	Northside Baptist .....	207.00
Lorain	East Side Baptist .....	768.50
Lorain	Penfield Junction Baptist .....	1,000.13
Lorain	Trinity Baptist .....	587.56
McDonald	First Baptist .....	585.00
Medina	First Baptist .....	980.00
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New Richland	New Richland Baptist .....	128.00
Niles	First Baptist .....	701.00
Niles	Evansville Baptist .....	566.00
Northfield	Northfield Village Baptist .....	195.69
North Jackson	Independent Baptist .....	340.00
North Royalton	North Royalton Baptist .....	788.00
Norwalk	Calvary Baptist .....	871.50
Sandusky	Calvary Baptist .....	452.69
South Olive	New Harmony Baptist .....	288.50
Spencer	First Baptist .....	934.93
Springfield	Blessed Hope Baptist .....	575.00
Struthers	Baptist Tabernacle .....	566.47
Toledo	Emmanuel Baptist .....	1,526.90
Troy	Grace Baptist .....	243.00
Wauseon	First Baptist .....	320.10

## DECEMBER

Rev. & Mrs. Harold Allem, Littleton, Colorado .....	\$ 5.00
North Royalton Baptist Sunday School .....	10.00
Bethlehem Baptist Church, Cleveland .....	15.19
Independent Baptist Church, North Jackson .....	5.00
Penn Avenue Baptist Sunday School, Sharon .....	10.00
Clintonville Baptist Church, Columbus .....	22.00
First Baptist Church, Gallipolis .....	15.00
First Baptist Church, McDonald .....	10.00
Cedar Hill Baptist Church, Cleveland (Milner) .....	10.00
First Baptist Church, Niles .....	5.00
Calvary Baptist Church, Norwalk .....	13.75
Trinity Baptist Church, Lorain .....	3.55
Immanuel Baptist Church, Arcanum .....	10.00
Berea Baptist Church, Berea .....	10.00
East Side Baptist Church, Lorain .....	25.00
Faith Baptist Church, Amherst (W.M.U.) .....	15.00
Penfield Junction Baptist Church, Lorain .....	10.00
Bible Baptist Church, Bedford .....	5.00
Blessed Hope Baptist Church, Springfield .....	10.00
Evansville Baptist Church, Niles .....	10.00

## SUGGESTIONS FOR YOUR NEXT BY TALKS

### THE FEET BY NATURE

1. Almost gone.—Psalm 73:2
2. Running to evil.—Proverbs 1:16
3. Running to mischief.—Proverbs 6:18
4. On the dark mountains.—Jeremiah 13:16
5. Sunk in the mire.—Jeremiah 38:22
6. Swift to shed blood.—Romans 3:15
7. Slide in due time.—Deuteronomy 32:35

### THE FEET BY GRACE

1. Washed.—John 13:10
2. Kept.—I Samuel 2:9
3. Set upon a rock.—Psalm 40:2
4. Not to be moved.—Psalm 66:9
5. Shod with the gospel.—Ephesians 6:15
6. Bringing the gospel.—Romans 10:15
7. Bruising Satan.—Romans 16:20

### HARD GOING

During the past two years a long list of magazines have been discontinued, but no abandonment was more sensational than the move to fold up *Collier's* and *Woman's Home Companion*, two magazines with wide circulation. The reason given was simply that production costs were prohibitive.

Religious magazines have fallen by the wayside in great numbers; in fact, it is almost impossible for any religious magazine to continue without subsidy. Frankly we confess that were it not for the monthly gifts received from churches of Ohio Association, *The Ohio Independent Baptist* would from necessity be discontinued, or the number of pages drastically reduced. The editorial staff deeply appreciates the loyalty of those churches which continuously send in gifts to keep the magazine afloat.

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Richard

# A PHILOSOPHY OF MISSIONS

By REV. RICHARD DURHAM, Missionary Under A B W E

401 Pennsylvania Ave., Manila, Philippines



Rose

"It seems to me that a missionary's first concern, as he goes to a foreign land, should be the physical and educational well-being of the people. Why should American missionaries go to any land to seek to instill their religion and upset a 'religious applecart' that has been rolling for thousands of years. It seems to me that missionaries who put so much emphasis on a change of religion do more harm than good."

I was sitting in a plush chair in the office of a man who holds a high office in the judicial branch of government of one of our 48 states. His "philosophy of missions" did not come as a surprise to me. I had more or less expected it. He was a brilliant man, well-educated and widely-travelled. In fact, he had spent three summers in Pakistan helping in the formation of the judicial system of their government. His "philosophy of missions" could be heard from many pulpits today, sad to say, as well as from the majority of so-called Christendom.

"Don't teach these natives the narrow concept that there is only one way to heaven (if indeed there is a heaven). Leave his religion alone. After all, many of these religions are much older than Christianity. Let us teach them social and moral reform; let us teach them the latest methods of agriculture; let us educate them and heal them, and so demonstrate our Christian concept of brotherly love."

Such a "philosophy of missions" indicates either a woeful ignorance of the Bible's "philosophy of missions," or a wilful rejection of it. As one man said to me recently, "If Paul taught that then he was mistaken." I emphatically say, however, that no Bible-believing Christian could hold such a concept. We might be narrow, but when the Word of God says that there is "none other name under heaven given among men, whereby we must be saved," we believe it, and stand upon it! The Bible teaches that man's greatest need is Christ. And beloved, if that is his greatest need, then the greatest work Christians can do is to tell men of Christ—how He died as our Substitute to pay the penalty our sins had incurred, how He rose victorious over sin and the grave, that they might be saved eternally. On this we stand—we can do no other. This is the Bible's philosophy of missions.

One day in sunny (?) California, we attended a reception for Dr. Carl Sweazy, new president of the Los Angeles Baptist Theological Seminary. We did so with a former Ohio pastor, Brother Doug Beason, now pastor of the Bible Baptist Church in Santa Monica, and with whom we had good fellowship while in the Los Angeles area. A statement was made during the reception which stuck with me, and which has an application, I believe, in the realm of missions. The statement is: "God must love this school

(L.A.B.T.S.) for the Devil does certainly hate it." I believe the Lord must certainly love missionary endeavor, because of the way the Devil hates and opposes it.

## ANOTHER ROUND!

The Knights Of Columbus recently authorized an expenditure of \$50,000.00 to be spent in Ohio on newspaper advertising. The entries will be designed to explain the Roman Catholic position, and doctrines, to the people of the state.

Readers will recall that about two years ago the state was flooded with these—explanations.

Much of the print carries appeal to the people who know little or nothing about the Bible. Moreover, the "explanations" omit the objectionable features. It is the unprinted facts that provide the roadblock. These articles are written by experts, who know exactly what to say and what not to say, for maximum appeal to the average reader.

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William



Lorene

# “LAUNCH OUT INTO THE DEEP”

By REV. WILLIAM R. FUSCO

Via Gelso Traversa Amendola  
Palazzo Cavallo Villetta, Salerno, Italy

As you note above we have a change of address. On November 15th we moved to Salerno, a City of 100,000, situated thirty miles south of Naples on the coast. Why did we move from Naples?

First of all, it is within our plan of evangelization. In our efforts to reach Italy for Christ, the Moshers and ourselves plan to evangelize Italy province by province establishing local churches in all the larger cities. Naples and Salerno are two of the largest cities in the Province of Campania which has about four and one-half million people. When a church is established in Salerno, we plan to move on to one of the other cities. The Moshers are in the process of beginning a new work in the central part of Naples. This is the plan used by the Apostle Paul.

Secondly, this move will enable us to do the proverbial “killing two birds with one stone.” While we are completing our lan-

guage study we will at the same time be laying the ground work for a local church. What better way could a missionary get the conversational end of language study than by witnessing for the Lord in the every day activities of life.

Although we have been here just one week, we can already cite three examples.

One merchant said to me, “When the men deliver this piece of furniture, just give them a pack of cigarettes for a tip and they will be content.”

“But I don’t smoke,” I replied.

“You’re the first American I’ve ever met who didn’t.”

“In our faith,” I said, “an evangelical pastor does not smoke or drink alcoholic beverages.”

His eyebrows shot up and he exclaimed, “How different! Our priests tell us to do as they say and not as they do.” A policeman standing nearby nodded his agreement.

Another instance was in the dry cleaning shop.

“You’re American, aren’t you?” the proprietor asked.

“Yes.”

“What are you doing here in Italy?”

“I’m an evangelical pastor,” (The term they use for us here).

“Oh,” he immediately responded, “I have great respect for the evangelicals. They are honest people and they don’t lie as other Italians do.”

The third opportunity presented itself in our landlord, a man of means and prestige here in Salerno. He told me that he had been a godfather fifty times so far, but was no longer permitted to do so by the church because he refused to believe in the confessional.

To each of these men we proceeded to give the plan of salvation with the intention of following it up, the Lord willing. We will appreciate the prayers of our readers as we “Launch Out Into The Deep.”

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# BOOK REVIEWS

## THOU ART MY PORTION

This is the latest book from the pen of DR. S. FRANKLIN LOGSDON, formerly of Bethel Baptist Temple, Erie, later of Moody Memorial Church, Chicago, and now located at Immanuel Baptist Church, Holland, Michigan.

The new book is an exposition of the 119th Psalm, and of it Dr. V. Raymond Edman says: "The 119th Psalm is excellent food for the soul. At last we have a very informative and satisfying study thereof . . ." Dr. William Culbertson describes the book in these words: "Here is a challenging and inspiring guide to victory in the Christian life, a wholly new and different approach to the exposition of Psalm 119."

The pages carry the characteristic, inimitable style of this writer.

The book is attractively bound in green cloth and has been priced by Zondervan Publishing House, Grand Rapids, at \$2.00 per copy.

## LIFE AND LOVE

Here is a book dealing with matters of sex, intimately written by Clyde M. Narramore, Ed. D., a consulting psychologist on the staff of Los Angeles County Superintendent of Schools, a graduate of several colleges, including Columbia University.

The author on the 200 pages, discusses: A Christian Approach To Sex, Dating and Rating, How Our Bodies Grow, The Story Of Birth, and many other timely topics.

The book will give the young folk intimate knowledge of many things, which normally stand as mysteries, and it will be a great aid to parents who are many times hard pressed for proper answers to questions. The work has been commended by Dr. V. Raymond Edman, Dr. Jack Wyrzten, and Dr. Robert G. Lee.

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## HOW I CAN MAKE MY LIFE MORE EFFECTIVE

Herbert Lockyer in this new book sets forth methods and procedures for making a life more effective, using the following sub-

ject headings: The use of Leisure, Bible and book reading, church activity, prayer meeting participation, personal evangelism, visitation and stewardship.

He makes good use of these headings and young people will find much of profit on the 150 pages.

Zondervan Publishing House, 1415 Lake Drive, S.E., Grand Rapids 6, Michigan—\$1.75.

## LUKE, THE PHYSICIAN

Here is another great book from the "Baker Reprint Library."

It is not a study of the Book of Luke, as might be supposed, but takes its title from the first chapter. The book consists of a series of studies, or an assembling of papers, written by William M. Ramsey a prominent teacher in the Church of Scotland, and professor of Humanity in the University of Aberdeen.

The 400 pages deal with the History of Religion in twelve studies.

The volume will serve to best advantage as collateral reading, or a reference work in a Christian College or Bible School.

Baker Book House, Grand Rapids 6, Michigan—\$4.50

## STUDIES IN FIRST CORINTHIANS

In twenty-eight chapters covering 200 pages, DR. M. R. DeHaan, the well-known Radio Bible Teacher, presents an expository work on First Corinthians.

The author has employed in large measure the verse by verse method, but has recognized the themes of the book for the convenience of the readers.

The studies reflect the ministry of the author and we recommend it without reservation. Zondervan Publishing House—\$2.50

Any book favorably reviewed on this page may be secured from The Believers Bible & Book Co., 120 Park Avenue, Elyria, Ohio.

## WITH CHRIST IN THE UPPER ROOM

Originally published under the title, "The Holy Of Holies," this book by Alexander MacClaren, presents thirty-four full length messages based on John, chapters 14, 15 and 16.

This is homiletic literature of the highest order. As in all of the "MacClaren" expositions, much attention is given to detail. Here is abundant material for use in relation to the Pre-Easter and Easter series of sermons.

Baker Book House, 1019 Wealthy Street, Grand Rapids 6, Michigan, \$2.95.

## PROPHECY AND HISTORY

This excellent volume carries lectures by ALFRED EDERSHEIM, who was a highly honored Jew converted to Christianity about 1880. The lectures trace the prophecies through the Old Testament, relating these to the New Testament fulfillment. The author was well trained in the *talmud torah* attached to the Viennese synagogue.

The work is definitely academic and will be of greater value when in the hands of advanced students of the Work. An excellent reference book for the pastor or church school.

Baker Book House, 1019 Wealthy Street, Grand Rapids 6, Michigan. The price is \$3.75.

## REVIVAL SERMON OUTLINES

Al Bryan, editor of the Christian Digest has compiled from the writings of many great preachers a book containing about 100 Bible outlines as an aid to teachers and preachers.

The work is divided among three themes: Salvation, Revival and Service; however, the emphasis is upon Revival throughout.

It is an art cover volume, loose leaf arrangement, and is priced at \$1.00 by Zondervan Publishing House, Grand Rapids.

The more we pray the more we praise.